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book *Contra Apion*, I, 8, he enumerates twenty-two books 'which are justly believed to be inspired.' And he adds: 'They have suffered no addition, diminution, or change. From our infancy we learn to regard them as decrees of God; we observe them, and if need be, we gladly die for them.'

"In the New Testament, these Old Testament writings are regarded as one complete whole as in John 5: 39, '*Search the scriptures,*' or in John 10: 35, '*The scripture cannot be broken.*' Matt. 23: 35 and Luke 11: 51, ('*from the blood of Abel to the blood of Zachariah,*' i. e., from Genesis to 2 Chronicles) are a witness to the arrangement and compass of our present Hebrew Bible: Luke 24: 44 is evidence of the division into three parts, 'the law,' 'the prophets,' and 'the psalms;' 2 Tim. 3: 15, 16 looks to the fact that the scriptures were collected together. In the New Testament, with the exception of some of the Minor Prophets, all the books of the 'first' and 'second' divisions are cited. From the third division, Psalms, Proverbs, and Daniel are cited. The Old Testament Apocryphal Books are never cited in the New Testament, and if there be allusions to them, as there probably are, they are of such a nature, as in no degree to imply a recognition of them as inspired books. Thus in Heb. 11: 34, 35 it has been claimed (see *Stier's Die Apokryphen*, pp. 148, 1853, who professes to find 102 references in the New Testament to the Apocryphal Books of the Old Testament) that there is an allusion to the times of the Maccabees: but, if this be granted, it simply, at the most, recognizes the historical truth of a statement, and involves no more than St. Paul's quotations of the Greek poets: From a careful study of all the evidences there can be no reasonable doubt that at the beginning of the Christian era the Jews had a Canon of Sacred Writings distinctly defined, and that this Canon was recognized by the Lord and his Apostles, and that this Canon was the same as we now have in our Hebrew Bibles, and accepted by all Protestant Churches as the Canonical Books of the Old Testament."

"The authority of Augustine occasioned the reception of the Old Testament Apocrypha into the Canon, by the Council of Hippo, 393, and of Carthage, 397, but there was no churchly sanction of a general kind to this, until the Council of Trent, in its fourth session, gave it its sanction. But the establishment of the Old Testament Canon properly belongs to Israel, not to the Christian Church, which received it from Israel. We find the true view of the matter therefore in Jerome, who limits the Canon to the Hebrew writings, as these alone were accepted and appealed to, by our Lord and his Apostles.

On the Book of Daniel he says:

"The more recent critics have attempted to put the book of Daniel into the time of Antiochus Epiphanes (175—164 B. C.), an era which had lost the consciousness of possessing the spirit of revelation (1 Macc. 4: 46; 9: 27; 14: 41). But that the Book of Daniel forms an integral part of the Canon is clear, 1) from the importance of its relation to the New Testament, in which it is fully accepted as canonical (Matt. 24: 15); 2) from its wonderful internal witness, its prophecies, many of which were demonstrably fulfilled long after the period of Antiochus Epiphanes, and many of which are now fulfilling; 3) from the evidences which many of the best, and ripest recent scholars, in conjunction with the older ones, have brought to show that there is no reason for departing from the ancient and received view as to the time of its origin; the latest results of Assyriology and the evidence of the monumental remains, all confirm those statements of Daniel which were denied by critics."

The Pulpit Commentary, Hosea and Joel.

Hosea and Joel. Introduction, by Rev. W. Deane, M. A., Rector of Ashen. Exposition and Homiletics, by Rev. Prof. J. J. Given, Ph. D., D. D., late of Magee College, Londonderry. Homilies by various authors. Pp. 1-464; 1-68. New York. Anson D. F. Randolph & Co. Price \$2.00.

The volumes of this series are of different merit. The same is true of different parts of this volume. In our remarks we confine ourselves strictly to the Introduction and the Expositions. A good description is given of the times of Hosea, politically and religiously. A true estimate is made when it is said that the book is a "summary of Hosea's teaching during his long ministry, rather than an orderly collection of his addresses." The author of the introduction feels compelled to understand the action of chaps. 1-3, literally. He does not however, so much as refer to the view which would make Gomer at the time of marriage not a harlot, but one possessed of a deeply rooted inclination to adultery, of which the prophet was unaware at the time and

which is manifested only at a later period. The author of the Exposition takes a different view, "that the whole is an allegorical or imaginary narrative, which is thus constructed to impart greater vividness to the prophet's declaration." As a matter of fact, no clear or satisfactory statement is made concerning any view. If the volume had contained more of sound exposition and less of poetical extracts, from modern authors, which have absolutely nothing to do with the subject in hand, there would have been ground for satisfaction. The significant passage, 13:14 is understood as consolatory, not as a part of the threat contained in the preceding and following verses. Joel is assigned, and we believe correctly to the period of the anointing of king Joash, while the affairs of state were in the hands of Jehoiada, the priest, a view supported by the political, religious and literary circumstances of the book. The locusts are genuine locusts, not figurative representations of the Assyrian power. The term "northerner" is applicable to locusts, for they do not always come from the south. The translation of 2:19, *Yea the Lord will answer and say unto his people* etc., is evidently wrong. The Revised Version should have been followed. The Exposition of 2:28, 29 is feeble and utterly disappointing; and besides, why should vs. 30, 31, contrary to the spirit of the context, be connected with what precedes? There is nothing in the exposition which shows either acquaintance with the latest authorities upon the subject, or familiarity with the most common principles of prophecy. A good commentary is more urgently needed for the Minor Prophets than for any other portion of the Old Testament. It is a pity that another, worse even than many which have preceded it, is now coming upon us. It is nothing less than a calamity.

The Gospel of Luke.

Studies in Luke's Gospel. First series. By Charles S. Robinson, D. D. New York: American Tract Society.

The Gospel of the Kingdom of Heaven. A course of lectures on the Gospel of Luke. By Frederick Denison Maurice. New Edition. New York: Macmillan and Co.

The present interest of the Christian world in the Gospel of Luke has given rise to quite a literature of new books or reissued old books, bearing upon this subject, of which these two works are examples. The lectures of Professor Maurice are well known. They exemplify his methods of thinking and his favorite ideas. They are thoroughly stimulating to the man who can think and digest the thinking of others. The average Sunday school teacher would find nothing in them. For the persistent application of Bible truth to the present life they are admirable.

The other book has been written with the obvious purpose of catching the average teacher. There are no specially thoughtful passages. It moves on the ordinary plane of commonplace exhortation. There is a sameness about the form of the studies which is not pleasant. Every one closes with a passage of poetry. Each one is full of anecdotes illustrative of the points made. It is an admirable source from which the indifferent teacher may draw supplies for the Sunday's teaching hour. When the Sunday work is over, the book is put back on the shelf to wait for the next necessity of finding something to say to the scholars. No one would read it for pleasure or stimulus. In other words it is a machine-made book gotten up with a special and particular eye toward this year's Sunday school lessons. The workmanship is good, the homiletic skill is apparent, the assistance rendered is ample enough for any empty head and the scholars who receive its contents at second-hand will be, if not edified, certainly not injured thereby.